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Asian Women Doing Theology

Two out of three illiterate people are women. More than 80 percent of all women in Asia are illiterate. Sixty-eight percent of all agricultural work in Asia is done by women. Women earn 40 to 60 percent less than men, and most women's work goes unpaid: housework, reproduction and farm work. More than half of all women in developing countries, 230 million, suffer from anemia.

During three months on an MCC assignment in eight Asian countries, I met women working to free themselves and their sisters from inequities such as these. In India, Sri Lanka, Singapore, Hong Kong, Thailand, South Korea and the Philippines, I found Christian women reflecting on theological concepts and forging theology from their harsh reality. And their emerging theology sends them back into the real world, to confront the oppression and injustice they see.

In Singapore I met Sun Ai Park, a Korean theologian, author, poet and editor, who encouraged me to tell Mennonite women about the intensity of the fire of the Spirit that is burning in the hearts of Christian Asian women as they seek to interpret the Scriptures for their cultures and for these times. They feel challenged to open their hearts and minds to the awesome dimensions of poverty, violence and greed that plague their countries.

Thus, I found that Christian women in Asia are not only doing theology in the seminaries and libraries, but also on the streets and in the factories. They are ministering to women trapped in oppressive traditions and lacking legal rights, to prostitutes caught in the web of international sex tourism and U.S. militarism, to workers eking out bare survival under Dickensian factory conditions. Ordinary churchwomen like you and I, they are taking bold and risky actions in often repressive political climates.

This issue of *Report* begins and ends with theological writings of Asian women: Eunice Kim opens with a Christian interpretation of the symbol on the Korean flag

and Patma Gallup closes with an examination of how Asian religious tradition can help us discover new ways of describing God. Sandwiched between this pen-and-paper theology is a sampling of the theology in action that I saw and learned about during my visit to Asia. I have organized the various stories and poems under the major themes of "Doing Theology in the Home," "Doing Theology in the Factories," and "Doing Theology in the Brothels." To bind together the pieces in this issue I have used a conversational style to tell you about the women I met, their work and their dreams.

May you feel a strong joining of your heart with the hearts of our sisters in Asia. They call this *solidarity*. I believe it is solidarity! —*Ethel Yake Metzler*

Ethel Yake Metzler, her husband, Edgar, and their four children served in Asia with the Peace Corps from 1967 to 1974. They lived and worked in Nepal, India, Iran and Thailand during those seven years. Currently, Ethel is a therapist with Family Counseling Service of Elkhart, Ind. She and Edgar are members of the Assembly Mennonite Church in Goshen, Ind. where Ethel serves as a counseling elder.



by Eunice Kim

Taeguk

Whenever I see the taeguk, the symbol in our Korean flag, I think of its myriad meanings for a Christian woman in Korea. The taeguk, which is a circle, is divided into two sections: one is blue, the other red. However the sphere is not divided equally into straight halves, but into half-circles which complement and counterbalance each other. Each invades the other's hemisphere and establishes itself in the very center of the territory of its opposite. In the end, both are resolved in an all-embracing circle, symbol to me of the final unity of Christian love. Constantly turning and interchanging positions, the opposites are but phases of a revolving wheel. Similarly, life does not move onward and upward towards a fixed pinnacle or pole; it turns and bends back upon itself until the self comes full circle and knows that at the center all things are one.

In traditional philosophy, the red symbolizes Yang and the blue symbolizes Yin. Yin represents women, Yang

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represents men. The sun is Yang and the moon is Yin. The taeguk suggests to me that a whole person, whether man or woman, should possess virtue and basic character in the revolving unity of Yang and Yin.

If God is symbolized by the taeguk which represents the all-embracing unity, then we cannot see God as a masculine God or a feminine God. Nor do I believe it is God's intention to discriminate women from men directly or indirectly, in the church or outside of the church. Both sexes share equally just as Yang and Yin share equally in the taeguk. As Yin and Yang complement and counterbalance each other in the taeguk and in God, there should be no discrimination among male Yang and female Yin, but only a harmonious life shared equally by men and women in church and society.

However, the present state both in the church and outside the church in Korea is far removed from this ideal of harmony. Very often we see that theological concepts, languages and practices oppress women and belittle them. In addition, the feminine characteristics and the gentler side of emotion are look down upon, despised and suppressed.

I hope that in the very near future there will be no more discrimination or misguided prejudice due to sex, and that women's nature will be accepted just as it is in Yin in the taeguk, so that women can achieve their full potential in church and in society always in harmony with Yang. I pray that all persons, whether male or female, will keep their Yin and Yang together, ever complementing each other, and ever struggling to reach the unity of the taeguk and of God. ■

From *Voices of Women, Vol. II*. Edited by Alison O'Grady. Seoul, Korea: Asian Church Women's Conference. 1982.

"The whole social problem of perceiving and treating women as equals is indeed complex. Centuries of conditioning, cultural taboos and women's low self-concepts have to be overcome. For this, doing theology has to begin in the home, where women, as mothers, are often the model-setters and unconscious teachers."

—Patma Gallup



Doing Theology In The Home

In the country blessed by Gandhi, his devout simplicity of life and compassion for people, I met many women devoted to a theology of concern for the complex problems of Indian women. Among them was Sarada Arnold, vice-chair of the Second All India Mennonite Women's Conference. An article prepared by Sarada, titled "A Brief Outline of Problems Faced by Indian Women," points poignantly to the limitations, handicaps and discrimination endemic to Indian society.

by Sarada Arnold

A Brief Outline of the Problems Faced by Indian Women

The problems of women start as early as the fertilization of the ovum to form female offspring and last almost through the lifetime. In these days of emphasis on family planning, abortion is legalized in our country. Due to advancement in medical technology, the sex of the child can be determined a few weeks after conception. Quite a number of women are forced to undergo abortion if they are found to have conceived a female. Even after the child is born there is a practice of female infanticide, either directly by killing the child or indirectly by withholding care and food.

In villages and urban slums young girls are forced to become "mini-adults" from age 6 or even earlier. They have to take care of their siblings, sometimes cook and do other household duties. They are denied education in preference to male offspring. Young girls are used as bonded laborers in landlords' houses. At times they are even taken to distant towns and cities to work in the houses of the landlords' relatives, much against the wishes of their parents.

She sits
with tears on her cheek
her cheek on her hand
the child
in her lap
her hand
weary, rough,
pointing at me—
DO YOU CARE?

—Olimiva Luveniyali, Fiji

"Almost every 12 hours a woman is burnt to death in Delhi, which accounts for nearly 240 murdered women per day all over the country despite the Dowry Prohibition Act of 1961."

—*The Emerging Christian Woman*, p. 276

Though the joint family system is gradually breaking down, the mother-in-law still holds the authority. All the household work has to be done by the daughter-in-law, though there may be other female family members. The dowry system is a recent social evil. Any girl of marriageable age has to have adequate resources to meet the demands of the prospective bridegroom and/or his parents. This ranges from a minimum of meeting the total expenditure of the wedding to several lakhs of rupees.

If the demands are not met the marriage is made to break at any stage, from the wedding day until the demands of the groom's side are satisfied, which may be a lifetime. Usually the dowry exceeds the amount agreed to at the time of the wedding. If the groom is not satisfied with the dowry, the woman is tortured, both physically and mentally, thus forcing her to commit suicide. But in most of the cases the so-called suicides are actually homicides. Some wives are forced to drink poison. More commonly, kerosene is poured on them and they are burned. In the simplest form of torture, the women are denied their conjugal rights for months or even years. Sometimes the man remarries with a written consent from the first wife. The consent is always taken under duress.

A woman bearing only female children is also tortured or even divorced. The man often remarries.

In matters of employment, the women are always discriminated against. Even if employed they are paid lower salaries or wages. This occurs both in rural and urban areas. Educated women are often underemployed.

Even the government propaganda on family planning in our country is aimed at female sterilization.

Christian women are making a great contribution to our nation. About 60 to 70 percent of the nurses in India are Christians. (Christians comprise 3 percent of India's total population.) Many of the women teachers are also Christians. The All India Council of Christian Women is doing some work to combat these evils, although in small and isolated pockets of the country. The All India Mennonite Women's Conference has started educating women in need in order to actively involve them in finding solutions.

Several voluntary women's agencies, mainly in the big cities, are trying their best to fight some of these evils. The government has passed several laws to improve women's condition but makes practically no effort to implement them. Hence, legislation to a large extent remains on paper. ■

For centuries, Asian women have been defined by their fathers, their husbands, their brothers and their sons. They are now beginning to define themselves. In Sri Lanka, for example, the five classic concepts of a beautiful woman were: to be young, to be well-rounded, to have fine bone structure, to possess a good complexion and to have beautiful hair. Now, one of that country's best-known poets, Monica Ruwanpathirana, has suggested an alternate five concepts for a new woman: she recognizes the reality of society around her, she dedicates herself to its future, she sets alight the world with her talents, she acts with firmness and resolve, she works for the well-being of society. (from Voices of Women. An Asian Anthology. No. II. Edited by Alison O'Grady. Seoul, Korea: Asian Church Women's Conference. 1982.)

by Kurinji Nathan,
Sri Lanka

The New Woman

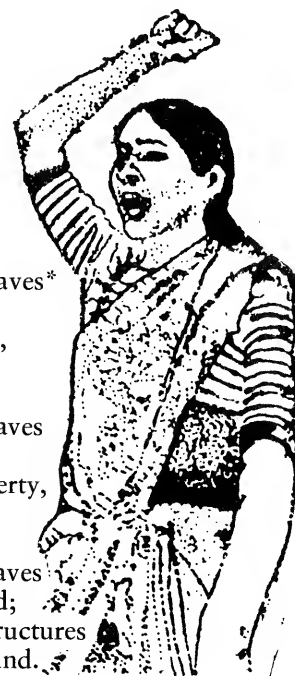
The hands which gently tend the leaves*
Will now help to banish darkness;
They'll work hard to put down evil,
And to raise up for all, new life.

The hands which gently tend the leaves
Will help nourish all that is good;
They'll work hard to weed out poverty,
And bring in new culture and art.

The hands which gently tend the leaves
Will show new ways for humankind;
They'll work hard to build those structures
In which truth and right will be found.

*refers to the tea leaves of Sri Lanka's tea plantations, tended and plucked by Tamil women workers.

From *Voices of Women, An Asian Anthology*, No. II. Edited by Alison O'Grady. Seoul, Korea: Asian Church Women's Conference. 1982. p. 59.



"The most urgent social issue for Asian feminist theology is the proliferation of dowry deaths in India. The organized church is yet to make a concerted effort to stop this murder of the innocents. On the contrary, one of the churches uses this outlawed practice to keep money flowing into its coffers."

—Patma Gallup

Come, sister come
The rising sun beckons
And we cannot tarry till the task
is done.

—Aruna Gnanadason



In India, the name of Aruna Gnanadason kept coming to my attention. Many women deeply involved in church life spoke of her, telling me of the excellent influence Aruna is exerting through her work as executive secretary of the All India Council of Christian Women, as editor of Stree, and as speaker and lecturer on feminist Asian theology.

Aruna was invited by Mennonite women to give the main address to the International Peace Committee of the Mennonite World Conference in October 1983. She urged Christians to be alert to the problems and dilemmas of the poor, women, widows and outcasts. Her address touched her audience, quickening their desire to live their beliefs more fully. Although I have never met Aruna, I feel I somehow know her from conversations about her and from her lucid writing. Printed here is one of her poems, taken from the April 1986 issue of In God's Image.

by Aruna Gnanadason

A Mother Turned Woman

An epitaph
To my daughter, a dowry victim
From a mother turned woman
O daughter of mine
I loved you,
As you lay there as a baby, whimpering
Unwanted and uncared for.
I protected you from the cruel taunts and abuses
Hurled at me
For producing another useless, burdensome,
girl-child.
Believe me
I loved you.

O daughter of mine
I loved you,
As they displayed you to the lowest bidder
Overdressed you and powdered you, bejewelled you
To cover up your ugly flaws

They told me.
For to the first man who was willing, they had to
give you away.
Believe me
I loved you.

O daughter of mine
I loved you,
As I saw you discriminated against always.
Less food, less clothes, less choices,
Less education and less medical care
They gave you.
For you were after all a worthless woman they said.
Believe me
I loved you.

O daughter of mine
I loved you,
When you said you could not go back.
Pleaded with me, cried endless tears,
Showed me the scars of the wounds he had
inflicted on you
I knew you would die
But I closed my eyes, my ears, my heart to your
entreaties.
Believe me
I loved you.

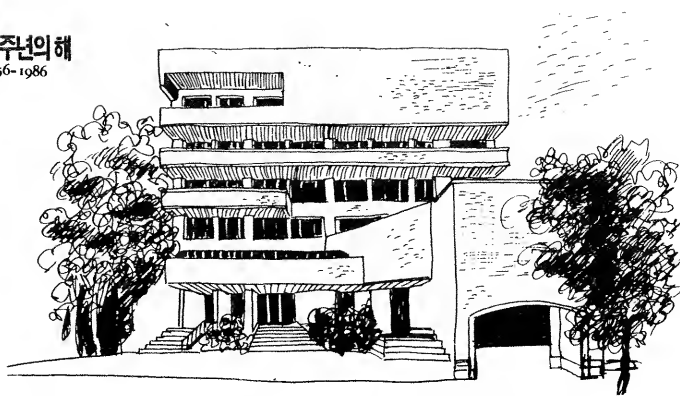
O daughter of mine
I love you
You lie there a heap of lifeless ashes
I feel the pain you bore as the flames devoured you
I hear with terror your shrill cries of pain
Forgive me my now useless tears,
My lack of courage, my silence when I should have
spoken.
Believe me
I loved you.

O daughter of mine
I love you
For a woman you have made of me.
No longer will I remain entombed in silence.
No longer will my daughter or any other daughter
burn.
I thank you
For teaching me the power of womanhood.
Believe me
I love you, I love you, I love you...

"The daily, unrelenting struggle of Asian women for the sake of their men and children has been perceived as a paradigm of the cross. The powerlessness of Asian women is not a kenotic, voluntary act; it is a condition forced on them by the demonic forces of selfishness and greed of individuals, and unredeemed socio-economic structures."

—Patma Gallup

창립 30주년의해
1956-1986



Cultural discrimination against Asian women has been codified into legal discrimination. In Korea I toured the Korean Legal Aid Center for Family Relations, born of a courageous Christian woman's dream some 30 years ago. A sprightly Methodist missionary, Sonia R. Strawn, showed me through the new center and told me of Dr. Tai Young Lee's tireless efforts on behalf of women's legal rights.

I met Dr. Lee on a staircase landing. Apologizing for not having more time with me, she took my hand, thanked me for my interest in her work and said she hoped I would publicize it. I thanked her for the profusion of her love and care for women and for the witness to God's love her ministry extends throughout Korea. Story of Service, Blueprint of Hope is the inspirational story of Dr. Lee's struggle to create a legal service for women. What began as a lonely, unsupported one-woman office in 1956 is now a six-story center, bustling with a large staff of lawyer-counselors, clerical and support assistants, a librarian and a researcher, assisted by no fewer than 450 volunteer workers.

Story of Service, Blueprint of Hope

From an address delivered by Dr. Tai-Young Lee

As a child I had the hope of one day becoming a lawyer, but never did I dream that I would be establishing a legal aid center like this one.

I had hardly had the time to contain my great joy at having become the first woman in this land's 5000-year history to pass the judicial examination when I met with rejection. Because I was the wife of an opposition party politician, my appointment as a judge was refused. The shock and disappointment hurt me deeply at that time, but now I believe that it must have been the will of heaven that I follow a different path in my life.

When I could not be a judge I made up my mind to be a lawyer for neglected and rejected women. However, when

I first opened my law office I was stunned. Just as if they had been waiting 5000 years for me, women — abandoned, thrown out of their homes, sobbing in great grief—were lined up at my door from the moment it first opened. Because of this, the street where my small office was located became none other than a "street of tears."

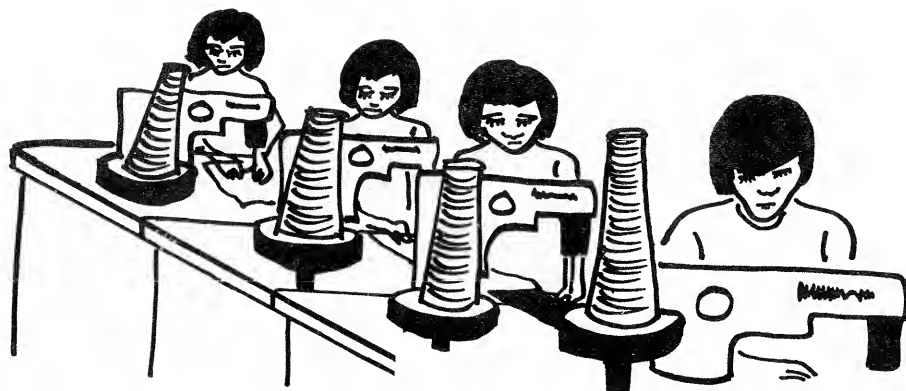
Regardless of whether Korea's first woman lawyer had been myself or another woman, any lawyer who would have turned away from the anguished cries of these women suffering outside the protection of the law would have been deserving of punishment. It was only natural and inevitable as a result of these very circumstances that the legal aid center was born.

Soon I was not able to cope with all the needs in my own strength alone, so in tears I appealed to various women's organizations for help. The Women's Issues Research Center responded willingly, made available a room for my use, and in many other ways provided support as we prepared to set up the Women's Legal Aid Center. It has been a very long time since then — a total of 9,125 days! During each one of those days we have met women who had endured many hardships, and have held them in our arms, have cried and screamed together, and have even scolded and soothed each other.

We soon found out that women were not the only ones suffering from family troubles. So we changed the name of our center to Family Legal Aid Center as more and more men came for counseling, and today more than 30 percent of our clients are men.

For the first 10 years no one showed any concern for my work or seemed to care about helping me, so it was a very lonely period. I became utterly worn out. Difficulties were compounded when the small center had to move here and there as rents increased. The clients were greatly inconvenienced as they had to search for our office with each move we made. Seeing what a sorry situation it was for these needy women, 10 friends of mine, ordinary housewives themselves, decided to form a Ten Women's Club to act as a support group for my work. The next year another group calling itself the Seventeen Women's Club was born.

Ultimately there were 200 women whose initial strength was joined with that of 1,500 women who each paid for some of the bricks, which when all put together on the empty, sandy expanse of Yoi Island, gave form to the One Hundred Women's Building, built "by the women, of the women and for the women." ■



and publishes such workers' stories in booklet form, along with information on labor legislation, the history of the labor movement and interpretations of the Bible from a worker's viewpoint.

Doing Theology In The Factories

by L.F. Fung

As Asian societies shift from agricultural to industrial, women are experiencing a new kind of oppression and exploitation in the factories.

In Thailand, I met Bunjong SiRi, an organizer of women in industry. Women workers, she told me, have been slow to unite to change adverse working conditions—for many reasons. They lack knowledge of their rights. They lack self-confidence and do not realize their own value as human beings. They do not know how to organize themselves in order to challenge the system that abuses them. Afraid to express their ideas, they are unaware of their power.

Through the efforts of concerned women and organizations, such as the Christian Conference of Asia and the Asian Cultural Forum on Development, however, programs for education and awareness-raising among factory workers have succeeded in planting the seeds of self-care among women workers.

In Hong Kong I met other Christian women involved in the struggles of their sisters employed in industry. Christine Chow of the Committee for Asian Women, which is partially supported by the Christian Conference of Asia, told me that one out of every two women in Hong Kong is a factory worker. Many begin work at age 16. In the electronics industry, where some 90,000 women work, they are too "old"—burnt out—by age 30. These women have no benefits, no retirement! Christine's office receives more than 6,000 complaints per year, as well as numerous requests for advocacy.

The Committee for Asian Women is lobbying the government for occupational safety legislation. It is also engaged in labor evangelism. Worker congregations have sprung up at factory sites where workers are openly struggling with questions of justice and faith.

Included in this issue is the Testimony of a Hong Kong factory worker. The Committee for Asian Women collects

Testimony

I was brought up in a poor family. There are 10 of us. My father was a street hawker. My mother helped him look after the stall. The money we made one day, we spent on the same day. I was the eldest daughter. When I was 14 I completed primary school. So I went to work in a factory to earn an income.

My mother was very tired. One day, she became sick. So I stopped going to evening class. I stayed home to look after my younger brothers and sisters. Soon, I went to church less and less. My friends in the church were very concerned about my studies. They did not want me to be a factory worker. I could not meet their hope. Later, I was baptized and I attended Sunday worship.

So I have worked for 10 years now. I have worked in many industries: plastics, electronics and garments. Some time ago, I worked in a garment factory. It was owned by three persons. They made a lot of money. They wanted to split up and to start their own factories. But they did not tell the workers. They did not want to pay compensation. So one month before the closing down, they only gave us three or four days' work in a week. In the garment industry in Hong Kong, workers are paid by piece. If there is no work, there is no income. If there is not enough work, workers would have to go to another factory to seek more work. In this way, employers do not have to give any severance payment. Our factory had 300 workers. But now, only 100 remained.

I learned about the closing from a foreman. So I got together a few workers and we organized others to ask for compensation. We demanded one month's pay in lieu of notice and severance pay according to how many months we had worked. A female owner said, "You garment girls can easily find another job. Today you leave my factory. Tomorrow you walk into another factory. Your demands are ridiculous." We became angry, "We have worked here many months, and have made a lot of money for you. Now

"Intelligent, dynamic and experienced women will always hesitate to be a part of the oppressive patriarchal structures. If they join they will not survive."

—Tellis-Nayak, in *The Emerging Christian Woman*, p. 225

To call woman the weaker sex is libel: It is man's injustice to women. If by strength is meant brute strength, then indeed is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater powers of

endurance, has she not greater courage? Without her, man could not be. If non-violence is the law of our being, the future is with women.

—Mahatma Gandhi

you want to close down this factory when you have made a lot of money. We should be compensated." We pressed our demands.

One week later, the employer agreed to give us severance pay. But no pay in lieu of notice. We pressed again and again. Finally, we also got seven days of wages in lieu of notice. It took me and other workers 15 days to get this much. During the period, we were only given work five days. The struggle cost us dearly. But it changed me. Before, I had thought that a Christian is to serve in church, to do good private devotion, to be an obedient worker in the factory, to deliver the goods on time and to be kind to fellow workers. Now, I know I am one of the workers. They are in my thoughts. Their needs are my needs.

I have now a group of Christian factory workers who feel the same way. Last month, one of us was injured at work and was in great pain. She rested at home for a few days. When she returned for her paycheck, she found there was no sickness pay. Even the pay for a statutory holiday was deducted from her wage. When she protested the reply was, "This is our regulation." We complained to the Labor Department. They said the factory did not report the industrial accident. They had no record to work on.

This is a German-owned factory: Triumph International. It produces ladies' bras and underwear, selling worldwide. Triumph has factories in the Philippines, Thailand, Taiwan and Australia. In Hong Kong, it occupies four floors with nine production lines each with more than 50 sewing machines. It employs over 600 workers.

In this factory, stairways, toilets and elevators are all divided up. One for management and one for workers. We are paid by the minute. Now, it is 6 cents per minute. There are 520 minutes in a day. If we make more than 6 cents per minute, the rate will be lowered at the next adjustment. If we make less than 6 cents per minute, we earn less. Paid holidays are often denied on the ground of workers having been sick before.

The worker who was injured at Triumph International was in the hospital for two weeks. After that she rested at home. During the whole period, she had no income. She used up all her savings paying medical bills. Some workers have begun solidarity organizing at the plant. This sister said, "God doesn't like injustice." ■

From *Voices of Women, an Asian Anthology*. Edited by Alison O'Grady. Seoul, Korea: Asian Church Women's Conference. 1982.

Doing Theology in the Brothels

In both Thailand and the Philippines, I met Christian women ministering to prostitutes.

In Bangkok, Max Ediger, a former MCCer presently working for the Christian Church of Thailand, introduced me to Chantawejsa Apisukh, or Noi, as she prefers to be called. To an office-apartment located near an area of Bangkok known for its massage parlors, bars, lounges and convenience rooms for the sex trade, Noi invites women to reading classes, to relax, to chat.

Noi explained how poverty in the countryside has forced thousands of young people to the city. Women are lured by the high earnings held out as possible in the sex trade. Compared to the textile or electronics factory jobs, the sex trade seems to offer much more—attention, freedom of sorts, association with men, clothes, food, housing, possibly a mate.

What these beautiful, innocent women discover are the heart-breaking negative consequences: disease, bearing "fatherless" children, relentless demands on their bodies, continued loss of sleep, early aging and a deep sense of being consumer goods in a throw-away economy. Cut off from their families, these women face a bleak future unless they receive education and training for other jobs.

In Korea, Yoon Young-Ai, general secretary of Korea Church Women United, told me about her organization's efforts to learn about and speak out against tourism's use of women as sex objects. In Korea, as well as in Thailand, Philippines, Hong Kong and Sri Lanka, charter flights of European and Japanese men arrive on tours promoted as providing Asian beauties for sex.

Out of their study and reflection, Korea Church Women United published a report entitled Kisaeng Tourism. I have excerpted it here. It expresses the outrage of Christian women over the exploitation of their sisters and carries forward the pathos of the woman in "Road To Seoul" who understands that to seek work in Seoul, if one is from the village, is to sell one's body.

"Tourist guide books laud Korea as, 'A paradise for men where Kisaeng girls leave nothing unattended.' However when you hear foreign travellers confess, 'It was like picking up a slave girl in the slave market,' you can tell how miserably these young girls are being abused."

—Korea Church Women United

Korean Church Women United Speak Out Against Sexploitation

by Kim Chi-ha

Road to Seoul

I go, don't cry
Over the white hill, black hill, thirsty hill
On the dusty road to Seoul
I go to sell my body
Without the promise of when I'll return
A homecoming full of smiles one day
When ribbon grass blooms in full
I go, don't cry, I go
Even though the world is cruelly cruel
Can I ever forget the fragrance of
Barley and Marvel of Peru flowers?
I shall never, never forget
I shall return wet with tears
Of dreaming
I shall return following the starlight at night
I go, don't cry, I go
I go to sell my body
On the dusty road to Seoul

From *The Wish*. Edited by Sun-Ai Lee Park and Don Luce. New York: Friendship Press, 1983. Used by permission.

...The tidal wave to modernize this land has spurred tourism—a form of "prostitution tourism" which is condoned and encouraged, for the sake of foreign exchange, by the powerful in our country. This dehumanizes Korean women and depersonalizes the sex act, changing it from a soul-body relationship to a 'subject-object' relationship. This deliberate action of earning foreign exchange by selling the flesh and souls of our women is not only stripping the human dignity from Korean women but is also an affront to all humanity.

Church Women United in Korea decided we must speak out against this ever-worsening situation of human exploitation and oppression. We conducted a fact-finding survey on "Kisaeng tourism" in Korea in an effort to clearly define the situation, which in turn enabled us to advocate immediate measures to rectify this crime against humanity.

By original definition "Kisaeng" referred to female persons who were hired to entertain at parties and social gatherings by singing, dancing or playing musical instruments. However, today the word is synonymous with "prostitute."

Korea Church Women United's survey disclosed that the total number of tourist service girls, engaged in entertaining tourists from such countries as Japan, reached no fewer than 100,000 in 1978.

Tourist guide books laud Korea as, "A paradise for men where Kisaeng girls leave nothing unattended." However, when you hear foreign travellers confess, "It was like picking up a slave girl in the slave market," you can tell how miserably these young girls are being abused.

Kisaeng girls are required to obtain from the authorities an identification card, enabling them to pass easily through the hotel gates. In the "Orientation Program," which is a prerequisite for issuance of the card, the women are encouraged to think that the profession of selling sex is, contrary to the common notion, a 'patriotic' job. This rationale is based on the fact that much foreign exchange is earned in this business of selling human flesh and souls, and contributes to the national economy. This same



'patriotic duty' rationale has been given to Korean women before in our history, during the days when our country was occupied by foreign troops and the occupiers trained units of Korean "comfort girls" for their battle troops.

Today, newspaper advertisements lure young innocent girls from rural areas to be ensnared by the underground rackets. Once they are sold to a pander, they will never be able to get out of their grip.

We, Korean Church Women United, desire to see a drastic policy change in Kisaeng tourism, both in Korea and in the wealthy countries creating the demand for female slavery and oppression, such as Japan. We wish to see the promotion of tourism change from one where our poor girls are defiled, to one which encourages our wealthy Asian neighbors to come and experience our nation's rich cultural assets and natural beauty.

We solicit people of conscience in the global community to join their voices with ours in advocating the abolition of "Kisaeng tourism."

From the introduction to *Kisaeng Tourism*. Seoul, Korea: Korea Church Women United. 1984.

In the Philippines, the last country of our itinerary, MCCer Brenda Stoltzfus met us at the airport. In the next several days, she introduced me to women of two organizations, GABRIELA and TW-MAE-W.

TW-MAE-W, or Third World Women Against Exploitation of Women, came into being in 1981 when women's groups opposed to sex tours for Japanese businessmen synchronized their protests during the Japanese Prime Minister's tour of the Philippines, Thailand, Malaysia and Indonesia.

At the TW-MAE-W offices, I met Sister Mary Soledad Perpignan who, with snapping dark eyes and rapid speech, told me her impressions upon her first visit to the U.S. naval base at Olongapo: "There they were—my compatriots. Women looking so cheap in the company of American soldiers! It was bad enough that we had handed over this huge piece of Philippine land. It was worse that we had also sold our women." Brenda Stoltzfus, pictured above, along with women from GABRIELA and TW-MAE-W, have begun a ministry to the "hospitality women" of Olongapo. Recently they opened a drop-in center where women can come for support, friendship and various services...

by Brenda Stoltzfus

Olongapo Baby

In a bar.
In Olongapo.
Noise from the jukebox makes me think
I may go deaf.
American sailors stand by the window
watching the street
below.
Laughing, drinking, talking,
with each other
and the women
working there.
Typical.

They are marines.
One woman says
she doesn't like marines.
(Ayaw ko)
They are crazy.

We sit (my partner and I)
at a corner table.
Women we know
come and go
Telling us stories
about their lives.
We eat watermelon seeds
together.

Susan talks about her baby
in the province
with her mother.
She always talks
about her baby.
Misses her terribly.
She also talks
about her life.
The black sheep of the family.
Rebelling.
Coming here.
She used to use drugs.
Smoked MaryJane.
Tried to kill herself several times.
She shows us the scars on her wrist.
No more.
Not with a baby.

She remembers.
One time.
A sailor was going
to hit her.
She said,
"Go ahead,
kill me.
But first promise
you will take care
of my baby.
She is waiting for me."
He leaves
without hitting her.

She wants one man.
A husband
who will love her
who she will love
who will be a good father.
She is afraid of getting
Syphilis, Gonorrhea, Herpes.
She is afraid
Her baby will hate her.
She cries.
We cry with her.
Sitting together in silence
for a time.

At the next table
American sailors stand by the window
laughing, drinking, talking,
with each other
and the women
working there.
Oblivious to the tears
of this one woman
also working there.

In a bar.
In Olongapo.



"You ask me what shape feminist theology in Asia will take...I have no answer. I only know feminist theology will be a cry, a plea and an invocation. It emerges from the wounds that hurt, the scars that hardly disappear, the stories that have no ending. Feminist theology in

Asia is not written with a pen, it is inscribed in the hearts of many who feel the pain, and yet dare to hope."

—Kwok P.L., Hong Kong

Doing Theology With the Pen

In Singapore, Sun Ai Park gave me an issue of a quarterly journal that featured Asian feminist theological essays. The broad scope of articles helped me grasp the concerns and thinking of Asian women theologians.

One article in particular caught my attention. The author, a lecturer at Tamil Nadu Theological Seminary in Madurai, India, examines traditional Christian views, as well as cultural views—both Eastern and Western—of the Godhead and suggests how new models for being male and female can be forged. I have excerpted just a portion of Padma Gallup's lengthy essay here. I believe her thoughts will resonate with many of you.

Asian Images of God

Asian feminist theology can take as its starting point the search for a new image of the Godhead. In the past Asian Christians found it necessary to abjure all things Asian and to appropriate the Christian Gospel as offered from the West, wrapped in layers of ponderous patriarchy, Zoroastrian dualism, Greek philosophy, and the ethics of the marketplace and morality of the dominant male of the Puritan tradition. The rediscovery of the "fact of Jesus" is the needed impetus to peel away cultural encrustations and probe to the heart of the revelation about the Godhead. In doing so feminist theology is liberated to draw upon sources within its own millenia-old culture, and all the living faiths of its neighbors.

Hindu religion and culture offer a visual as well as philosophic concept of the Godhead which may be used in Asian feminist theology to interpret the truth of Genesis 1:27-28. The popular *Arthanareesvara* image is an aesthetically pleasing and artistically excellent expression of a male/female deity. In the philosophical/theological articulation of masculine *Sivam* (absolute good or love) and feminine *Sakti* (absolute power) is contained the idea that neither can function or be revealed without the other. Many of the serious problems of Western feminist theology

which arise from the fact that the feminine is excluded from the Godhead can be addressed through the appropriation of this Asian religious expression. An uncluttered interpretation of Genesis 1:27-28 is that if the Godhead created humans in its image, then the Godhead must be a male/female, side by side, non-dualistic whole. This is perhaps anthropological theology, but a legitimate "doing" of theology.

Asian feminist theology attempts to do theology in the belief that Christianity is hope, not just tradition. The value of tradition is that it prepares for the future, but it cannot dictate the future. The hope is that the Spirit is always creating something new and full of wonder. Asian women doing theology look to the possibilities beyond reality. A concept of the Godhead that holds the masculine and feminine in equivalence could possibly engender non-dualistic, non-competitive modes of thought and action. Male and female need each other. The Hindu mythology recalls that *Siva* and *Parvathi* realized they could not live apart from each other. They fasted and prayed for the gift of being inseparable. There was a price. Each had to give up part of self to be united into the whole of the *Arthanareesvara* form. Another name for this manifestation is *Arulsivam*, the gracious good. Grace and goodness lead to cooperation, community, mutuality and wholeness if there is a willingness to give up part of self for the sake of the other. This is the hope.

The Hindu Pantheon has as many feminine as masculine manifestations of the nature of the Godhead. Asian peoples have addressed the Deity as "Mother," as often as "Father," for centuries. Only the Christians have inherited an inhibition about calling God "Mother." Conscious cultivation of religious sentiment with regard to women's equality and dignity, and recognition of a heavenly, nurturing, caring, loving Mother will go a long way toward achieving equivalence in society. Asian women need to search their languages for non-sexist and inclusive forms of address to God. In Tamil, a common form is *Ammaiappar* (mother/father). Use of these forms in public worship will begin to conscientize congregations to the possibilities of visioning and experiencing God as inclusive male/female whole. In South Indian languages the respectful form of address is gender-free. Consistent use of respectful language toward the other is bound to influence valuation of the other. ■

Excerpted from *Doing Theology—An Asian Feminist Perspective* by Padma Gallup. In *Bulletin of the Commission on Theological Concerns*. Singapore: Christian Council of Asia. December 1983.

- **Women in the Worldwide Church**
- The United Church of Christ has a new book of worship for its 1.7 million members, believed to be the *first complete worship book written in inclusive language for a U.S. denomination*. The 563-page book makes use of what it calls "the rich feminine imagery for God and God's people (found) in Scripture."
- A Presbyterian study indicates an increase in the number of female seminary graduates being called to pulpits and other ministries, and increasing support for them. The vast majority of 3,700 Presbyterians who were polled said it made *no difference to them whether a male or female pastor officiated*. A large percent agreed that "it is important to me that my children have more opportunities to hear women preaching in our pulpit."
- United States Catholic bishops have released an *updated version of the New Testament that avoids passages some view as discriminatory against women and Jews*. The new version, commissioned by the Confraternity of Christian Doctrine office, will be used in standard lectionaries for masses.
- In Minneapolis, a Lutheran editor says the new Lutheran church faces a *threat to unity in the rising debate over "God language."* Lowell Almen, editor of the *Lutheran Standard*, says the issue of "how we speak of God is potentially more dangerous and divisive than any other that has faced the church in this century."

For Further Study

To Subscribe to Asian Women's Periodicals

—*In God's Image*, edited by Sun Ai Park, and *Women's Link*, an occasional publication, are available from the Women's Desk of the Christian Council of Asia. Each costs U.S. \$12. Make checks out to CCA, specifying which publication you want, and send to the CCA, 10 New Industrial Road, Singapore 1953.

—*STREE*, an occasional newsletter of the All India Council of Christian Women, is available for U.S. \$12 from Aruna Granadason, Diocesan Press, Vepery, Madras 600 007, Tamil Nadu, INDIA.

—The *Thai Development Newsletter* is available for U.S. \$12 from the Thai Development Support Committee, 121/90 Near Chaloemla Bridge, Phayathai Road, Bangkok 10400, Thailand.

—To receive *Balai Asian Journal*, send U.S. \$15 for surface or U.S. \$25 for air mail to BALAI, Box SM-366, Manila, Philippines. Quarterly journal analyzing issues relating to transnationals and the control of natural and human resources in Asia.

—The action bulletin of TW-MAE-W can be obtained by writing to Third World Movement Against the Exploitation of Women, P.O. Box 1434, Manila 2800, Philippines.

—*Asian Women's Workers Newsletter* is put out by Committee for Asian Women, 57 Peking Road, 5/F Kowloon, Hong Kong.

—*Manushi*, "a Journal about Women and Society" is an excellent and readable source of information, news and analysis about Indian women's situations and struggles. Subscription rate for six issues is U.S. \$18; bankers checks and international money orders—no personal checks—should be made out to Manushi Trust.

Organizations

Asian Women's Association, Poste Restante, Shubuya Post Office, Tokyo, Japan. One of the major groups involved in campaigns against sex-tourism, they produce a newspaper, *Asian Women's Liberation*, reporting on actions taken regarding this issue.

Asian Women's Institute. International Office, c/o Association of Kinnaird College for Women, Lahore-3, Pakistan. In addition to activities in the field of education, this organization engages in rural development projects emphasizing the importance of consciousness-raising and achievement of dignity as well as economic growth for rural women.

Center for Women Resources, Room 403 FMSG Building, New York Street, corner E. Rodriguez Sr. Boulevard, Quezon City, Philippines. A non-governmental resource center to assist women peasants and workers, feminist groups and others concerned with women by providing documentation and resources, training programs, seminars, speakers and educational materials for grassroots women.

Christian Conference of Asia—Urban Rural Mission, 57 Peking Road 5/F, Kowloon, Hong Kong. Actively involved with workers and their organizations in Asia, this office has a great deal of information, including some excellent books, on women and multinationals in Asia.

Women and Global Corporations Network. American Friends Service Committee, 1501 Cherry St., Philadelphia, Pa. 19102. An international network of individuals and groups involved in research, education, support and direct organizing related to global industries where women are targeted as workers or as consumers.

- The (Anglican) Church of England took a *step towards the ordination of women as priests* when its General Synod voted by a margin of more than two to one to go ahead with drawing up legislation to make this possible. Any binding decision to ordain women as priests is still many years off, however. Meanwhile, Episcopal bishops (U.S. Anglican) opposed to women serving as bishops met recently in Wisconsin and proposed a "church-within-a-church" (a separate, non-geographic church "province") as one way of allowing them to remain Episcopalians.
- The Evangelical Lutheran Church of Finland may begin ordaining women as pastors in 1988 if a constitutional amendment passed by the church is approved by Finland's Parliament. After 30 years of debate, the church assembly produced the required 75 percent majority vote to approve the ordination amendment.
- A committee of U.S. Roman Catholic bishops decided this year that women can be among those having their feet washed in Maundy Thursday ceremonies in Roman Catholic parishes. Last year Anthony Bevilacqua shut out women from foot-washing ceremonies in Pittsburgh, Pa, where he presides as bishop, on the grounds that Jesus' apostles were all men. The committee, however, said the rite can be understood as emphasizing that "all members of the church must serve one another." Its decision is subject to review by the Vatican.

International Women's Tribune Centre, Inc. 777 United Nations Plaza, New York, N.Y. 10017. Publishes *The Tribune*, a quarterly publication directed primarily toward Third World women. Write to the Centre for a list of their many other publications and resources, most of which are free to women and women's groups in the Third World.

Women's International Information and Communication Service. Via Santa Maria dell-Anima 30, 00186 Rome, Italy. ISIS facilitates global communication and information-sharing among women and promotes direct contact, networking and solidarity among women in both industrialized and Third World countries. ISIS has a resource center with a wealth of materials.

Print Resources

Faria, Stella, Anna Vareed Alexander and Jessie B. Tellis-Nayak (editors). *The Emerging Christian Woman: Church and Society Perspectives*. Saptrakashan Sanchar Kendra/Ishvani. 1984. Twenty-three articles reflecting on women's status, their roles and functions in India.

Fuentes, Annette and Barbara Ehrenreich. *Women in the Global Factory*. New York: Institute for New Communications. Available from the Institute for U.S. \$4: 853 Broadway, Room 905, New York, N.Y. 10003.

ISIS International Women's Information and Communication Service. *Women in Development: A Resource Guide for Organization and Action*. Philadelphia, Pa.: New Society Publishers. 1984. This excellent and comprehensive guidebook not only analyzes many important issues to the women's movement today but provides lengthy annotated lists of organizations and resources for those wanting to establish contact or do further research. Available for U.S. \$14.95 plus \$1.50 shipping from New Society Publishers, 4722 Baltimore Avenue, Philadelphia, PA 19143.

Neumann, A. Lin. Hospitality Girls in the Philippines. In *South East Asia Chronicle*. No. 66. January/February 1979. Available from South East Asia Resource Center, P.O. Box 4000D, Berkeley, Calif. 94704. This article, which has been widely reproduced in various periodicals,



Rice Planting (Takeji Asano)

is an important study of the way in which the prostitution tourism industry operates in the Philippines. Based on considerable research and interviews with many people in the Philippines.

Perpinan, Sister Mary Soledad. *Prostitution Tourism*. Available from P.O. Box 1434, Manila 2800, Philippines. A 19-page paper presented at the November 1981 Church and Tourism Conference sponsored by the Church of Sweden and the World Council of Churches. Emphasizes the link between militarism and exploitation of women.

Sakala, Carol. *Women of South Asia: A Guide to Resources*. Millwood, N.Y.: Kraus International Publications. 1980. Contains over 4,500 annotated entries of both historical and contemporary materials from and about India, Pakistan, Bangladesh, Sri Lanka and Nepal, ranging from primary source materials to scholarly interpretations. A valuable resource for researchers.

Webster, John. C.B. and Ellen Low Webster (eds.). *The Church and Women in the Third World*. Philadelphia, Pa.: Westminster Press. 1985. Contributions about Asian women focus on Christian images of women in China and India, Catholic women in India, and women in Philippine basic communities. Contains an annotated bibliography, organized by region.

Resources

- The MCC Domestic Violence Task Force has prepared an information packet to help pastors and congregations respond to wife abuse. The Purple Packet of 18 items is available for \$3 from MCC Canada, 134 Plaza Drive, Winnipeg, Manitoba R3T 5K9 and from the MCC Office of Criminal Justice, 220 High Street, Elkhart, Ind. 46516.
- Toxic shock syndrome, radical mastectomy, DES, hysterectomies...*The National Women's Health Network* is concerned about abuses and inadequacies within the medical system that can be dangerous to women's health. Details about this information and advocacy organization can be obtained by writing them at 224 7th Street S.E., Washington. D.C. 20003.
- A scholarship for a Mennonite woman graduate student is again available from the Women's Missionary and Service Commission of the Mennonite Church. The application deadline for the 1987-88 school year is July 20. Application forms can be obtained from Barbara Reber, WMSC Director, Box 1245, Elkhart, Ind. 46515.
- *Women in Peru: Voices from a Decade* is a 54-page booklet documenting the situation and struggles of Peruvian women over the past decade. It includes 45 photographs, 68 testimonies from Peruvian women of all walks of life and a listing of over 20 Peruvian women's organizations. It is available for \$6 from ECO-ANDES (Ecumenical Committee of the Andes), 198 Broadway, Room 302, New York, N.Y. 10038.

Letters

- We've begun receiving *Women's Concerns Report* since going on staff with the General Conference Commission on Overseas Mission. I never knew about this periodical before and love it! I experienced a feeling of warmth and 'coming home' to realize there are Mennonite women out there who are willing to articulate themselves on these kinds of topics, that we can be tolerant and supportive of each other, confident in our common faith and realizing that people grow and mature most easily in a nurturing environment. I was excited to learn that somewhere in Pennsylvania is a Mennonite woman who reads *Mothering*.

I'm a happily (usually) married woman of 33 whose R.N. license expired eight years ago, unable to compete with my children. I've been a La Leche League leader for nine years and have lots of thoughts, opinions and expertise with nurturing children and new mothers. Our children are 6, 9 and 11 we've spent one-and-a-half years as group home parents. We're now heading to Africa where I'll try to juggle supporting Rick who has "the assignment" (building and maintenance), the household, the kids' home-schooling (can't see us sending them 1,000 kilometers to the hostel in Kinshasa, we'll see) and as many other involvements as I can manage in health and related concerns. I'm also an aspiring midwife, although I'll probably be a granny before it happens, giving the term "granny midwife" a new meaning.

So I'm interested very much in women's roles, especially now in Africa. The July-August 1986 issue mentioned a newsletter, *Dialogue About Women*, that I would very much appreciate receiving. I'm enclosing our latest prayer letter.

—June Friesen, Saskatoon, Saskatchewan

- My husband, Rod, and I appreciate very much the *Women's Concerns Report* and the issues it treats. Such information is especially interesting to us now as we are far removed from North American Mennonite feminist circles.

I was concerned, however, by the September-October 1986 issue on Women Resisting Injustice that I have just read. Only two articles out of 10 mentioned Jesus and that he plays any part at all in women's struggle against injustice.

This alarms me as the rule of God will never be brought about through solely human struggle. If we don't want the dream of the Peaceable Reign to be shattered, our fighting must have a Center. To paraphrase Ephesians 1:10, the verse that Mary Sprunger-Froese alluded to: "And God made known to us the mystery of the Divine Will according to her good pleasure which She purposed in Christ to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ."

I am aware that for many women the fact that Jesus came to earth as a male is a barrier to loving him and serving him. However, Jesus showed (and shows) men that women are their equals. Here in Africa feminism hasn't reached the same point as it has in North America, but it is Christian men who treat their wives the best. Last week we were astonished as we sat down to eat in the home of a Beninois businessman and his wife! We told them that this pleased us very much and he explained that it was through reading the New Testament that he realized that his wife was not intended to be his servant but his equal partner. Bishop Kisare of Tanzania writes a similar story in his autobiography.

Jesus is the liberator. Let us not deceive ourselves by thinking that liberation can take place without it being directed by him.

—Lynda Hollinger-Janzen, Mennonite Board of Missions, Benin

- I just finished reading the *Women's Concerns Report* for January-February 1987 (Sharing Our Stories). It was superb! Good balance of perspectives in the stories themselves and the introduction was very appropriate. Keep up the good work.

—Susan Goering, Baltimore, Md.

- I read with great interest the January-February *Women's Concerns Report* (Sharing Our Stories). It is clear that many if not all of us have surface lives dramatically different from the personal turmoils and crisis we experience but are unable to share. There's so much guilt, shame and fear one deals with alone because the church often inhibits us. More open dialogue needs to take place.

—Judie Menadue, New Orleans, La.

- A newsletter is being formed by and for male feminists in the Evangelical Women's Caucus, to be called *Aquila*. If you or someone you know is interested in being on the mailing list, contact Nathan Baker-Johnson, 1713 N. Richmond, Chicago, Ill. 60647.
- An audiovisual on domestic violence is now available from the MCC Resource Library. *Sylvie's Story* provides an overview of the issue by chronicling a woman's decision to enter a shelter for battered women in Montreal, Quebec. It is available as a 28-minute, 16mm film from MCC Manitoba (134 Plaza Drive, Winnipeg, MB R3T 5K9) and in videocassette from the Akron office (Box M, Akron, Pa. 17501).
- *Lear's* is a new magazine that, according to editor-in-chief Frances Lear, has absolutely no interest in exhorting women to look, feel or stay young. Rather it hopes to "consistently present a world in which women can be happy, reach a degree of fulfillment, take control of their lives and, most important, express creativity." For information, write Barbara Hugo, Lear Publishing Inc., 505 Park Ave. New York, N.Y. 10022.
- *Women and Children Under Apartheid Newsletter*, produced by the Women's Section of the African National Congress, can be ordered from African National Congress, 801 Second Ave., Suite 405, New York, N.Y. 10017.

News and Verbs

- Four women were among the seven recipients of Elmer Ediger Memorial Scholarships awarded by Mennonite Mental Health Services for the 1987-88 academic year. They included: **Diane Bucci**, and her husband, Michael, who are studying counseling and psychology at Mennonite Brethren Biblical Seminary in Fresno, Calif.; **Rachel Clemens** of Normal, Ill., who is studying clinical psychology at Illinois State University; **Myrliss E. Demastus** of Mt. Joy, Pa., a social work major at Millersville (Pa.) University; and **Mary Yoder Holsopple**, a student in marriage and family therapy at Associated Mennonite Biblical Seminaries in Elkhart, Ind.
- **Martha Smith Good** has resigned as pastor of Guelph (Ont.) Mennonite Church, effective August 31. She served there six years, and plans to complete her doctor of ministry studies.
- The 60-year-old Mennonite congregation in Detroit was struggling to survive when **Evelyn Childs** became its pastor three years ago. Now Peace Community Church has over 100 active participants. Part of its success is due to the congregation's involvement in the needs of the low-income neighborhood where it is located.
- **Norma Johnson** has been named executive secretary of the Commission on Education of the General Conference Mennonite Church. Norma worked with MCC for seven years, first as a teacher-training coordinator in Botswana and then as personnel development director in Akron, Pa. She is currently studying at Associated Mennonite Biblical Seminaries in Elkhart, Ind. and will begin her new assignment in July.
- In May, **Peggy Regehr**, staffperson on women's concerns for MCC Canada, gave an in-service on domestic violence to approximately 20 persons who work with native ministries for the Conference of Mennonites in Canada.
- **Doris Gascho** has accepted the call from Shantz Mennonite Church in Baden, Ontario to serve as pastor on a half-time basis beginning June 1. She will work as an associate with current pastor Vernon Zehr, who will continue one-quarter time. Doris is a student at Waterloo Lutheran Seminary.
- MCCer **Judie Menadue** believes the pendulum may be swinging away from capital punishment in Louisiana. An attorney from St. Paul, Minn., Judie spends most of her time recruiting other lawyers to represent people on Louisiana's death row in their post-conviction appeals.
- **Goshen (Ind.) College** alumna **Lois Kieffaber Bare** has been named alumni relations director of that college. For the past seven years she has directed information services at the Church World Service offices in Elkhart, Ind.
- **Karen and Alan Moore-Beitler** will become pastors of Hyattsville (Md.) Mennonite Church in August. They have studied at Associated Mennonite Biblical Seminaries and have been active at Germantown Mennonite Church in Philadelphia.
- "In Hanoi it was good to meet women in offices and important posts. Vietnamese women are unpretentious, practical and warm. We were told that women comprise 30 percent of the more than 100 representatives in the People's Council of Hanoi, 80 percent of the country's teachers and 77 percent of the medical cadre. Judging from our travels in a half-dozen provinces it would seem that women are not, for the most part, in prominent political roles but in more subservient ones such as preparing meals, serving tea or translating." —from Pat Hostetter Martin's Vietnam trip report, March 1987.
- **Linda Schmidt**, former MCC staffperson for women's concerns and currently a master of divinity student at Lancaster (Pa.) Theological Seminary, will intern in clinical pastoral education at Mercy Hospital in Springfield, Mass. this summer.
- **Florence Driedger** of Regina, Saskatchewan, was appointed president of the General Conference Mennonite Church in early March. She is filling the unexpired term of Kenneth G. Bauman, who died last December. She is the first woman to serve in this capacity. Florence, 54, is director of the Family Services Bureau of Regina, overseeing a budget of over \$2 million and a staff of 120.
- **Wanda and Bruno Bergen** of Peace Mennonite Church, Richmond, British Columbia, were appointed to a three-year position as co-secretaries of personnel for the General Commission on Overseas Mission. They are currently on study leave from COM at Associated Mennonite Biblical Seminaries in Elkhart, Ind.
- **Helen Miller** was licensed as associate minister of program and worship at Lee Heights Community Church in Cleveland, Ohio last November.

• **Committee on Women's Concerns Announcements**

In the book *Between Women*, Judith Rollins speaks of deference and maternalism in regards to the domestic helper-employer relationship. MCCer Janet Panning is looking for women, especially women who have worked as domestic helpers or their employers, to write about their experiences and perspectives for an

upcoming issue of *Report*. Please send articles to Janet at P.O. Box 420, Whitesburg, KY 41858

- A reminder from the Committee on Women's Concerns: If you haven't already done so, we encourage you to complete the evaluation form enclosed in the March-April issue. It's also not too late to consider sharing your story, as part of the project

described in the January-February issue. Many thanks to those who have already taken the time to fill out the evaluation forms, send contributions and write or tape personal stories. Hearing from many of you has been a boon to morale!

Illustrations on pages 2 and 6 from *The Tribune*, on page 3 from *Manushi*, and on pages 4 and 13 from *In God's Image*. Photo on page 9 by Jim King.

- Barbara Stone of Elkhart, Ind., now studying at the Jung Institute in Zurich, Switzerland, has been invited to assist in the making of a film on Children's Dreams and Fantasies on War and Peace. In May, she was part of a delegation to the Seventh World Congress of the International Physicians for the Prevention of Nuclear War in Moscow, where initial filming took place.
- Janet Umble Reedy of Elkhart, Ind. will be moving to Bangkok this summer with her husband, Stan, and daughter where they will serve as MCC country representatives for Thailand.
- Melita Rempel has moved to Winnipeg to work with Open Circle, a prison ministry sponsored by MCC Manitoba. She will also continue to work one day per week for the MCC Domestic Violence Task Force. "I am looking forward to more direct involvement in prison ministry after a five-year break from it," Melita writes.
- Isabel Mullet was licensed as assistant pastor of Hillside Chapel in Jackson, Ohio last December. Her husband, James Mullet, is the pastor.

REPORT is published bimonthly by the MCC Committee on Women's Concerns. The committee, formed in 1973, believes that Jesus Christ teaches equality of all persons. By sharing information and ideas, the committee strives to promote new relationships and corresponding supporting structures in which men and women can grow toward wholeness and mutuality. Articles and views presented in *Report* do not necessarily reflect official positions of the Committee

on Women's Concerns. Correspondence and address changes should be sent to Emily Will, Editor, MCC, Box M, Akron, PA 17501.

U.S. residents may send subscriptions to the above address. Canadian residents may send subscriptions to MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9. A donation of \$6.00 per year per subscription is suggested.

- "Empowerment Through Sharing Our Story" was the theme of a weekend retreat for Goshen (Ind.) College students sponsored by the Goshen Student Women's Association. Workshop topics were Sexual Violence, Fostering Good Mental Health, Men's Liberation, Women Working for Peace and Episodes from Herstory. Presenters included Goshen professors Ruth Krall, Anna Bowman and Judith Davis; Lucille Teichert, assistant director of the Urban Life Center, Chicago, Ill.; and Kris Chupp, a General Conference Voluntary Service Worker at Synapses in Chicago.
- Rachel Waltner Goossen has written *Meetingplace: A History of the Mennonite Church of Normal*. The dual-conference First Mennonite Church of Normal (Ill.) commissioned the book to commemorate its 75th anniversary. Terry Stutzman edited the volume.
- Avid *Report* reader Brunhilde Horsch of Schwandorf, West Germany visited MCC offices in Akron, Pa. in April. She is involved in women's and anti-nuclear activities in her country.
- Goshen College is seeking a professor of foods and nutrition, an assistant director of information services and a physical education instructor and coach. More information on these positions can be obtained from Willard Martin, Dean, Goshen College, Goshen, Ind. 46526.
- Jan Wiebe was one of 450 persons arrested at CIA offices in Washington, D.C. on April 27 in protest of U.S. policies in Central America. Jan is a voluntary service worker with the General Conference Mennonite Church in Chicago.



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